

ks

L'exemplaire filmé fut reproduit grâce à la
générosité de:

The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le
plus grand soin, compte tenu de la condition et
de la netteté de l'exemplaire filmé, et en
conformité avec les conditions du contrat de
filmage,

d

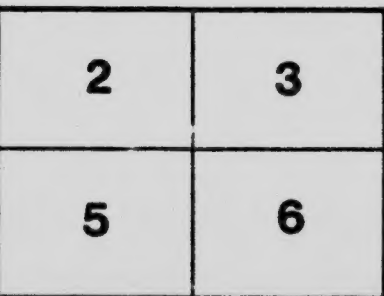
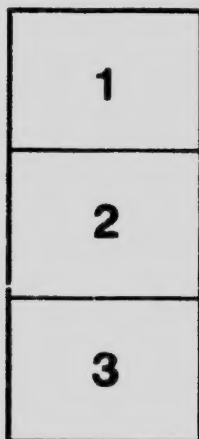
-

e

Les exemplaires originaux dont la couverture en
papier est imprimée sont filmés en commençant
par le premier plat et en terminant soit par la
dernière page qui comporte une empreinte
d'impression ou d'illustration, soit par le second
plat, selon le cas. Tous les autres exemplaires
originaux sont filmés en commençant par la
première page qui comporte une empreinte
d'impression ou d'illustration et en terminant par
la dernière page qui comporte une telle
empreinte.

Un des symboles suivants apparaîtra sur la
dernière image de chaque microfiche, selon le
cas: le symbole → signifie "A SUIVRE", le
symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être
filmés à des taux de réduction différents.
Lorsque le document est trop grand pour être
reproduit en un seul cliché, il est filmé à partir
de l'angle supérieur gauche, de gauche à droite,
et de haut en bas, en prenant le nombre
d'images nécessaire. Les diagrammes suivants
illustrent la méthode.





1.4

1.5

1.6

1.8

2.0

2.2

2.5

2.8

3.2

3.6

4.0

4.5

5.0

5.6

6.3

7.1

8.0

9.0

10

11

12.5

14

16

18

20

22.5

25

28

32

36

40



MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

C-64
Box 15

Pam.
BX
7233
G-67

36 **The King
Shall
Be First**

UNITED CHURCH
ARCHIVES

BY
REV. JAMES L. GORDON, D.D.
Pastor Central Congregational Church
Winnipeg, Manitoba

Published through the kindness of
— C. S. S. —

The King Shall Be First.

Text—1 Samuel X:24: "And all the people shouted, and said, God save the king."

If I know my own heart I am not a bigot. I am a Congregationalist because the Congregational church and ministry affords me the best and most convenient opportunity for self-expression. All churches seem alike good to me. I believe that God is in the midst of his people whether they meet in the Jewish synagogue, the Roman Catholic Cathedral, the Anglican church or the chapel of the nonconformist.

I am not engaged in the business of fighting any church. I spend whatever spiritual ammunition I am able to produce fighting the organized evils which exist in the community. When I step aside to criticize any religious organization I do so in the hope of correcting what appears to me to be some unwise tendency which threatens to become an evil or a weakness. Criticism is the privilege of all. Criticism is not persecution. Criticism which is kind is a kindness. There is no institution (or individual) which may not profit by friendly comment and criticism.

There is a time to criticize. The speaker or writer who is incessantly hammering away at the things, in individual and institutional life, which are offensive or objectionable to him finally becomes a bore and suffers through an over emphasis. There is an appropriate time, occasion and opportunity for criticism..

I have never gone out of my way to criticize the Roman Catholic church. When occasion compells an utterance I speak my mind. I am not unique or eccentric in this respect. The leaders of the Roman Catholic church have no hesitation whatever in instructing their adherents concerning the dangers of Protestantism. Roman Catholic priests and prelates have a right to utter their criticism concerning the doctrines and methods of their "separated brethren"; and Protestants, as a rule, are disposed to receive and consider every criticism and comment which is uttered in a spirit of Christian love and charity.

There are always two view-points—one is from the inside, the other from the outside. A true Protestant will always be willing to know or to learn what is the sane estimate of an intelligent Roman Catholic concerning his church and religion. A wise Roman Catholic will not be indifferent to the

carefully expressed sentiments of a Protestant, when these sentiments are phrased in language which is dignified and courteous and evidently offered in a spirit of Christian conciliation. Let us be frank—there are some things which a Protestant may learn from a Roman Catholic. Let us be reasonable—there are some things which a Roman Catholic may learn from a Protestant.

Let us be honest with each other—there are Roman Catholics who are narrow and there are Protestants who are rabid. The rabid Protestant will hardly be satisfied with what I have to say and the sensitive Roman Catholic will be offended because of my speech. But I am not worrying about either. Get reasonable men on your side and you need have no fear concerning the folks who are unreasonable. The whole time in the possession of any division of modern Christianity can be no growth or progress in mental exchange. The mass shows it all" has locked the one face of Truth.

Because a man speaks in the vocabulary of a strong conviction he is not therefore bitter. Because a man speaks in language which is clear, distinct, positive and of such a sort as not to be misunderstood he is not therefore your enemy. The dangerous man is not the man who is plain spoken. Blunt men are usually honest men who would rather cross a lot than turn a corner. There are scores of Roman Catholics in this audience this evening. I am sure they would have me speak plainly. I presume you came here for that purpose. Let me give you the Protestant point of view. Let me tell you how "We" feel about it.

All things tend toward democracy. Democracy when crystalized results in an institution called the State. The State is sovereign. In the realm of all legislative enactment "the voice of the people is the voice of God." There can be but one State for every recognized and nationalized division of the race. A State within a State is a political paradox. The sovereign State is strong enough to support two sovereign flags. The principle of the separation of Church and State is not a "Protestant" principle, it is a universal principle. The State stands for all and guarantees to every man the rights of citizenships.

Among all the rights of citizenship, the dearest right, is the right to worship God after the dictates of one's own conscience. This right, the State guarantees to every man, so long as in the conscientious exercise of his right he does not encroach upon the conscience of another. Were there ten million people in Canada and every one among the ten millions a Chris-

tian—save one, and that one a Mohammedan—the Mohammedan would have a right to erect his own altar and worship his own God in his own way. The modern State does not interfere with a man's religion until a man's religion interferes with the State.

The state cannot have a religion of its own without infringing upon the rights of the individual conscience. The state owes it to itself and to every one of its citizens to see to it that every child of the state shall be taught **HOW TO THINK**, but the state has no right or power to tell a man **WHAT TO THINK**. The state possesses no power of thought control. Every man, in the modern state, may think as he will, with only one limitation, namely, the crystallization of his thoughts, in word and deed, must not infringe on the recognized rights of the whole body, or the recognized rights of any member of that body. This is the doctrine of the sovereignty of the state.

The state is sovereign. The sovereignty of the state is the sovereignty of the people. Four thousand battles have been fought on two thousand battlefields that the people might be supreme; and the principle for which so much precious blood has been shed will never be surrendered. There is just one outstanding institution in our Christian civilization, today, which theoretically and practically, in principle and purpose, by day and by night, through thick and through thin, here and everywhere, challenges the doctrine of the sovereignty of the state, and that institution is—**THE ROMAN CATHOLIC CHURCH**. Protestants view every move of the organized papal forces of the world in the light of this fact.

Nothing seems to satisfy our friends who guide the destinies of the Roman Catholic church. History must be re-written in order to please them. Encyclopaedias must be re-edited and re-compiled in order to receive their commendation. Our public schools must first be secularized and then Romanized in order to be acceptable. The public press must be censored for all antipapal paragraphs. No book must be read by priest or monk unless the Holy Father has approved of it. Our courtships must be conducted as in the presence of the priest. Marriage certificates must have the church's endorsement or they are not reliable. Children must not be born into the world without a permit from the archbishop or, forsooth, they are illegitimate. The priest would even assist the legal advocate in the execution of a will. The American national anthem, "My Country 'Tis of Thee," must be thrown aside or re-written because it was originally the product of a person who happened to be a Protestant

clergyman. The only chair that will suit and satisfy our friend Bishop O'Connell (now a cardinal, I believe) when present at a presidential banquet in the capital of the United States—is the chair next to the president himself. The "prince of the blood" has expressed a decided preference for this particular piece of furniture. And now our own Lieutenant-Governor, the representative of the King and the State, must stand to one side while our Roman Catholic friends pay their respects to the head of their own individual church. Is this the best way to popularize the church of Rome in Western Canada? Don't be angry. Don't feel hurt. I am not trying to pain you. I am trying to give you the Protestant point of view.

When our Roman Catholic neighbors invited the representative of the King to their banquet the social function thereby became a public affair. If you purpose having a toast in honor of the King (especially when you have invited the representative of the King to be present) there is only one place for that toast and that place is the first place. I speak with due regard for the feelings of my Roman Catholic friends, when I affirm that politically, personally and nationally, the pope is a foreigner in every country except his own.

The way to test a rule which involves a principle is to give it a universal application. If it fails, or works ill, in its universal application, it is wrong. "Pope first and King second" is wrong. "Pope first and King second" is not the equivalent of "God first and King second." God is, in no sense, in competition with the King. But the pope is in political competition with the King. The pope claims the right of temporal power. In times gone by the popes have possessed temporal power and exercised it. The pope at the present moment seeks to exercise his temporal power and influence. He is as a temporal sovereign, in political competition with every monarch on the face of the earth. No man who regards the pope as an authority in the affairs of the state can be a true citizen.

You cannot build a genuine type of patriotism on the motto: "Pope first and King second." It won't work. Let us apply the theory and see what the result is. Whatever a Roman Catholic has a right to do, a Protestant has also a right to do. It is a poor rule which won't work both ways—and every way. Here you are then—"Pope first and King second," says the Roman Catholic. "The Archbishop of Canterbury first and the King second," says the Anglican. "The moderator of the General Assembly first and the King second," says the Presbyterian. "The president of the annual convention

first and the King second," says the Baptist. "The president of the conference first and the King second," says the Methodist. "General Booth first and the King second," says the warrior in the ranks of the Salvation Army. "Mrs. Eddy's successor first and the King second," says the reader of "Science and Health and Key to the Scriptures." That's the theory illustrated in a universal application. It crowds God out of sight and puts our noble King (God bless him) in a second class compartment. You cannot build an ideal patriotism on that kind of a foundation.

The pope is the greatest authority on earth—for those who recognize him as the greatest authority on earth. We don't. We can't. We regard the pope as a man, selected by men, elected by men, supported by men, dependent upon men, living the life of a man and finally dying the death of a man. We cannot worship him. He does not represent Christ to us in any special or peculiar fashion. Neither is he, for us, God's representative on earth. Do we give offence in stating our position? We do not desire to; but our faith leads us not into the presence of a man but into the immediate presence of the eternal God.

We are interested in the claims of the Roman Catholic church. Sometimes we are interested and sometimes we are amused. For all fine sounding names and high sounding claims the Church of Rome has us all beat to a frazzle. Had we more faith we might have more reverence and regard. But we lack faith. For instance the Roman Catholic church claims to be the church universal—the holy Catholic church—and yet it does more to divide humanity and to keep humanity divided than any other church. Separation seems to be the idea and the separate school is the best illustration of the idea.

Bishop Fallon remarked at the banquet: "All law is founded on Catholic truth and Catholic teaching"—at least he is so reported in our newspapers—but had there been an intelligent Jew present at the banquet he would have been a living reminder of the historical fact that all law is founded on the Law of Moses. All books are measured by The Book. All men are measured by The Perfect Man. All law finds its root in the law of Moses. Christianity owes a debt to the Jew. The Jew's contribution to Christianity is the Old Testament. The Old Testament contains the Law of Moses. Our judicial system rests on a Mosaic foundation. If there is any other indebtedness it is to the Roman Empire and not to the Roman Catholic church. Both the Hebrew Commonwealth, the Empire of Rome and primitive Christianity existed prior to the Roman Catholic church. Bishop Fallon knows

this. Therefore why indulge in such an impossible statement as—"all law is founded on Catholic truth and Catholic teaching." Pray do not be angry with me, my Roman Catholic friend, but my religion permits me to use my reason and my reason asks for facts in their logical sequence.

Bishop Fallon again if you please. He remarks with the sweep and swing of an orator whose words flow fluently: "The old Catholic church all down the ages has defended the freedom of the individual"—When? How? Where? And for how long? were those words intended for Protestant ears, or was the eloquent spokesman simply indulging in a bit of oratorical extravagance for the pleasure of an admiring and applauding circle of friends? "All down the ages!" What ages? The Middle Ages? The Dark Ages? Has the good bishop reference to the age when Dante was trying to break the chains of five hundred years of papal tyranny and ecclesiastical despotism? Come, come, I have no desire to be hypercritical, but if I know anything about history I know this that the Roman Catholic church has been the great "steam roller" of the ages to crush out the spirit of individual freedom. I answer assertion with assertion. The pages of history lie open. These are days when men read. I have scores of acquaintances among the intelligent Roman Catholic young men of Winnipeg. I can imagine these, if present at the banquet table, eyeing each other knowingly and with a twinkle playing upon the optic nerve, smiling, as the distinguished churchman sailed "all down the ages" flinging off his classic allusions and tossing out his rather loose jointed bits of poetry and metaphor. Pardon me, friend, but I speak as a Protestant.

Permit another choice selection from Bishop Fallon's address. Listen! "Catholic barons, headed by a Catholic bishop" (and, bishops, both Catholic and Protestant, have always had a great way of steering for the head of things). Beg pardon, here is the complete quotation: "Catholic barons, headed by a Catholic bishop, wrested from the unwilling King John the foundation and bulwark of British liberties—the Magna Charta." Just so. When this magnificent piece of history was about to be enacted where were the Protestants? Why was there not some stalwart Luther on hand to march with the Catholic bishop and help him keep step?

Where was General Booth of the Salvation Army, and John Wesley of the Holy Club, and Gypsy Smith, the wandering evangelist, and John Alexander Dowie, of Zion City fame, and the Plymouth Brethren, and the Seventh Day Adventists, and our Christian Science friends and the Latter Day Saints and the Reverend William

A. Sunday of the Saw Dust Trail?
Where? When the Great Charter had to be "wrested" from the unwilling hand of an unwilling monarch, where were "the above," "the foregoing," and the individuals "named," respectively? The real truth, good bishop, is, that these folks had not yet been born. The Great Charter "saw daylight" for the first time in the year 1215. They were all Roman Catholics then, just as we all might have been Roman Catholic now, if the pre-reformation believers had only been real good and behaved themselves. They were all Roman Catholics then. Even King John, himself, was a Roman Catholic. Not a very good one, of course, but nobody ever called him a "Protestant." But speaking seriously, those Roman Catholic barons, bishop or no bishop, were inspired by the Protestant spirit. The Magna Charta enshrines a protest, sublime, glorious and imperial! The spirit which dares to protest is the hope of the world.

But our own Archbishop Langevin, whose acquaintance I own and whose friendship I crave, was also among the speakers, and in his address before the representatives of the Roman Catholicism of Western Canada he made the rather startling statement that: "No historian of value will refuse to admit that the papacy has done more good for humanity than any other institution in the world." There was no wine drank at that great banquet, and for that noble example of sobriety we are thankful and not lacking in appreciation, but they dealt in superlatives nevertheless. The archbishop's statement, however, is a skillful one.

Who would care to deny that the Roman Catholic church has accomplished great good in its history? Who would dare to deny that the Roman Catholic church is doing much good today? Could a church which has spread its sheltering wings over the saints of a thousand years fail of deeds of good charity and tender service? No other Christian church has ever had the prolonged opportunities for doing good as the Roman Catholic church; but if the good natured archbishop of St. Boniface had ventured to reverse his statement, he might have uttered words equally true, namely, "No historian of value will refuse to admit that the papacy has done more evil against humanity than any other institution in the world." One statement is about as accurate and reliable as the other. If my friend, the archbishop, finds enjoyment by indulging in sweeping generalizations, he opens the door for counter assertions, of the same sort. The truth is that the history of Roman Catholicism presents a strange admixture of evil and good. Imagine that Lecky the historian is not exaggerating when he says that "the Church

of Rome has shed more innocent blood than any other institution that has ever existed among mankind." And if that quotation be disputed, we have before us, written in the lurid characters of blood and fire, the awful history of that institution which has come down in history bearing the title of "The Inquisition," the stain of whose terrible slaughter can never be erased from the page of history. These are the thoughts which come to a Protestant and I cannot believe that any fair minded Roman Catholic will regard the frank expression of our sentiments and convictions as unnecessarily irritating.

Speaking as a Protestant who is outside of the membership of that great historic institution, known as "The Roman Catholic Church" and who desires, if the Roman church is the only church for a true believer and an honest soul, to enter in and have fellowship with the faithful, I find myself perplexed and mystified by certain apparent contradictions in conduct and inconsistencies in character upon the part of those who stand forth as the recognized leaders and exponents of the Church of Rome. Pardon me, dear friend, if in the next paragraph I mention a few of these inconsistencies.

We are amazed at the inconsistencies of the Roman Catholic church. They disapprove of Free Masonry but have secret societies of their own. They believe in the holy relationship of marriage but their priests live outside of that relationship. They profess to believe in justice—in the rights and freedom of the individual—and yet if a Roman Catholic brings a legal charge against a priest who has injured him, he can be excommunicated. They object to criticism of any sort concerning their work church, priesthood and literature, while Roman Catholic writers condemn, in the most abusive language, those who have the courage to differ with them. Criticise the church of Rome and you become an enemy—a persecutor. When they are in the minority they ask for toleration, but when they are in the majority they seem to forget the meaning of the word. They object to the Bible in the public schools and when, to suit them, you take the Bible out, then they brand the public schools as godless. The Church of Rome is strongly opposed to divorce, but an indulgence covering a divorce can usually be secured, at the hands of the proper official, whenever the financial compensation is sufficiently generous. These slight inconsistencies make it rather difficult for a thinking man to become an enthusiastic adherent of the Church of Rome. How long will it take the priest to learn that the church to which he belongs must take its place alongside of every other church to be governed by the same

social laws and judged by the same intellectual standards?

Permit a few remarks in conclusion and by way of application:

First. The history of the Roman Catholic church covers a period of a thousand years and more. That history is a part of the fabric of universal literature. It cannot be destroyed. It cannot be reversed. It cannot be fundamentally altered. The story of a life may be reconstructed, but the story of an institution covering decades, generations and centuries, is fixed and sealed in the unchanging archives of the past.

Sixty years ago there appeared a book written by Napoleon Roossell, of Paris, entitled, "Catholic and Protestant Countries Compared in Their Threefold Relationship to Wealth, Knowledge and Prosperity." That is not the only document in existence dealing with the general effect of Romanism when it becomes dominant in a country. The history of the past two hundred years attests the fact that when a country is controlled by Roman Catholicism it begins to decline. When a country throws off the yoke of Rome it begins to prosper. This has something to do with the problem of Home Rule in Ireland.

The secret desire of the leaders of the Roman Catholic church is expressed in one word, "Control." Rome aims to control the mind, conscience, family, marriage, childhood, education, the public press and legislation. The Church of Rome is an ecclesiastical monarchy, ruled from the head down. The modern state is a democracy ruled from the foundation up. Rome is what Rome has been. Grant her the power, and she will re-produce herself in history. We need not be blind to the possibilities involved. The history of Europe is the history of Rome. Read history!

Second.—The history of the Roman Catholic church proves that she entered the political realm and secured and retained, for centuries, political power and influence. The history of the Roman Catholic church is very largely the history of a political organization.

Third.—History also proves that the Roman Catholic church having achieved political position and power, became corrupt, cruel and immoral, and, through one revolution after another, gradually lost her political place and influence. Rome stands rejected today by the most Roman Catholic nations of Europe.

Fourth. — It is believed today by millions of intellectual men and women that the Roman Catholic church is trying to regain her lost position of temporal power and temporal glory.

Fifth.—It is also believed by millions of intelligent men and women that the Roman Catholic church, having well-nigh lost the last vestige of political power in the Old World, is trying to regain her foothold by a conquest of the New World, where she imagines that the memory of her political mistakes and misdoings is not as clear and distinct as in the Old World.

Because Roman Catholicism has failed as a political force among the nations of Europe, therefore she seeks for a fresh lease of power in Great Britain, Canada and the United States. As a rule, wherever the Roman Catholic church is old and well known she is losing ground. As a rule, wherever the Roman Catholic church is new and comparatively unknown, there she is gaining ground.

Sixth.—Any attempt on the part of the Roman Catholic church to dominate and control, for ecclesiastical purposes, the affairs of the political realm in Canada and the United States will be resisted alike by Protestant, Jew and progressive Roman Catholic; and there are, thank God, progressive Roman Catholics.

Seventh.—Every attempt to place the personality, or power of the pope in contrast with that of the King of Great Britain or the president of the United States will cause trouble. The Britisher will not stand for it, nor will the American. Any pressure along this line will mean that all the historical differences between Protestantism and Roman Catholicism must be threshed out over again. "The Menace" is not the most conciliatory paper that was ever published, but its circulation is increasing at the rate of one thousand new subscribers for every day in the year. If you desire to ascertain where the average Canadian or American stands on this subject, you have only to force the issue.

Eighth.—Mark this! Wherever you find the Roman Catholic church trying to secure political power and political recognition, there you will always find an anti-Roman Catholic party. Blood-bought privileges will not be surrendered without a conflict. Protestantism is not passing. Protestantism has not failed.

UNITED CHURCH
ARCHIVES

Question Drawer

Dr. J. L. Gordon will answer the following questions in the parlors of Central church, Winnipeg, on Wednesday evening, May 13, 1914.

1. Do you believe, in a case of "murder" a juryman is justified in assenting to a verdict of "guilty," unless he is so absolutely certain of the accused person's guilt, that he could, if necessary, stake his own life on it.

2. Should a girl work for a living who has no need to?

3. Are there two separate and distinct forces in the world, one of evil and the other of good?

4. Do we not buy a lot of books in these days which we never read?

5. What were your impressions of Helen Keller?

6. In what sense is the Bible infallible?

7. How do you account for the fact that so many people are anxious to have clemency shown to Krafchenko?

8. If a married couple cannot live happily together should they separate?

9. Do you believe that preaching against Roman Catholicism does any good?

10. In the sight of God is not the hangman as much of a murderer as the murderer, who is sentenced to be hung?

11. Can a man tell the truth and succeed in business?

12. Do you think it would be wrong for a girl to marry a divorced man?

13. Why does God permit people to be tempted?

14. Why should there be such a thing as poison in the realm of natural products?

15. Is it excusable to tell a lie in order to protect those whom we love?

16. Would capitalists attend church in such large numbers if a genuine gospel was preached?

17. If God is good why are circumstances so unkind?

18. What is the difference between the truth revealed in the Old Testament and the truth revealed in the New Testament?



NOTE.

For the information of our subscribers and friends the following list of sermons published since the organization of the publication committee has been prepared:

Justice to the Jew.

*The Romance of Protestantism.

*Business Methods which ruin Character.

Grace, Grit and Greenbacks.

*The Cigarette, (by Rev. Mr. Weeks.)

Lloyd George, or the Secret of a Strong Personality.

What are the Signs of His Coming?

Cultivate a Taste for Solid Reading.

How Can I rid Myself of Fear?

Nero and the Early Christian Martyrs.

Is Christian Science a Religion?

*The Premier's Reply and a Day when Everything goes Wrong.

President Wilson and Mexico.

Night Life in Winnipeg.

The Traitor in the Home.

The First Five Minutes After Death.

An Englishman in Canada.

Five Great Coming Events.

The Hand that Rocked the Cradle.

The Inside of the Cup.

The Coming Race.

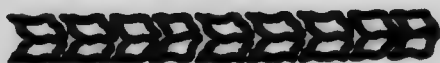
How and When Shall the World End?

Sir Rodmond and Mr. Norris.

Those marked thus *—are out of print.

Any of the above will be furnished while they last at 10c. each.

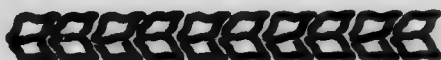




SUBSCRIBE NOW.

The Publication Committee wish to express their thanks to those who responded so promptly to their request for new subscribers to Dr. Gordon's published sermons. From Feb. 1 to March 8 we received 154 additional subscriptions. In order that the work may be self-sustaining we need 500 more subscriptions at \$1 each. We wish also to call your attention to Dr. Gordon's new book, "All's Love Yet All's Law," copies of which will be available in a few days. The price will be \$1.25 with postage 10c extra. The book will be sent and sermons mailed for one year for \$2.35. Dr. Gordon has kindly arranged that all profits from books ordered in this way will go to the Publishing Fund.

Address all communications to Miss K. D. Young, secretary, Central Congregational Church, Hargrave and Qu'Appelle streets, or to W. E. Skinner, secretary Publishing Committee, 204 Sterling Bank Bldg., Winnipeg.



At all Booksellers. Cloth, net \$1.25

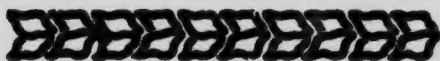


All's Love Yet All's Law

By JAMES L. GORDON, D.D., Pastor
Central Congregational Church,
Winnipeg

This book cannot do other than lead men to a better realization of the chief, the supreme good, and to help them find God. Dr. Gordon, the popular Winnipeg preacher, has prepared a book of fine quality. It is distinctive, epigrammatic, thoughtful, brilliant. Dr. Gordon does not confuse his readers with fine-spun theories. He gives facts, and illustrates them out of the sweet and solemn verities of human life. He strikes deeply and with unerring hand into the heart of things—things that count, that are worth while. Vital incentives, such as spur the soul to high action and daily faithfulness, find premier place in his appeals.

FLEMING H. REVELL COMPANY



Straightforward, manly talks that pulsate and throb with all the vim and vigor of a man of strong convictions and consuming earnestness.

Mrs. Booth- Clibborn

Eldest Daughter of the Late
General Booth

will speak in

Central Church

This Evening

April 10th, 1914

DR. GORDON WILL PRESIDE

Mrs. Booth-Clibborn is one of the
greatest speakers on the platform at
the present time.



UNITED CHURCH
ARCHIVES

As Dr. Gordon will be absent on his
vacation from June 21st to July 26th,
inclusive, no sermons will be publish-
ed during that period.



